

NOVEMBER 17, 1968

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the world  **UPPSALA / 68**

The church



"I must have goofed, because I haven't heard anything about a church meeting in Sweden," wrote Peggy Kovac of Morgantown, W. Va., in response to YOUTH's survey among several hundred teens about the meeting of the World Council of Churches in Uppsala, Sweden, last summer. Peggy wasn't alone—the majority of those answering our questionnaire hadn't heard about the Fourth Assembly of the WCC. From those who had, we received a variety of opinions, including the following:

"I talked with a youth steward who had been there. He said it was the same thing as here in the U. S.—all talk and no real action. They never came up with concrete programs, just resolutions."

—Edward Thomas, Milwaukee, Wis.

"I heard it was just great! Young people trying to get older people to change. This meeting gives everyone a chance to see and hear about churches all over the world, their problems and triumphs. If everyone went back to their home communities with the enthusiasm my minister did, it was time well spent by the delegates."

—Nancy Eberhard, Whitewater, Kan.

"I have heard only a smattering which indicated that the Council was comprised of persons ignorant of 'what's happening'."

—Clara Baker, Sidney, Ohio

"I heard about the youth observers and the paper they published to present their ideas. I think it was great."

—Donna Durham, Los Alamos, N. M.

"I heard that some Russians were there; I feel they were probably spies and had no business there." —Joni Pagel, Brillion, Wis.

"It was a lot of denominations unable to move because of their denominational hang-ups."

—Claudia Hebard, Stoneham, Mass.

"I attended as a steward. Firsthand, the reso-

November 17, 1968

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lutions were very progressive and the emphasis on the "third world" was timely. Whether action will come is questionable."—Bill Young, S. Paul, Minn.

Why should this meeting of world Christian leaders concern you and me?

The World Council of Churches is something like a United Nations. Its membership includes 235 Protestant and Orthodox churches from all six continents. Its Assemblies, held every seven years, are like the UN General Assembly—a place for study, conversation, and discussion about issues which are facing the churches. Papers are written, documents read, and resolutions passed. But beyond—in addition to—the Assemblies, the WCC (again like the UN) is at work in the world—feeding and clothing those in need (through Church World Service), helping refugees (in Biafra), promoting health, setting up schools. To look only at the Assemblies does not give you the full picture, yet, without the Assemblies this work could not happen.

Thus, 1968 was an Assembly year. Under the theme "Behold, I make all things new . . .", 730 delegates, representing the member churches of the WCC and 609 observers, including many Roman Catholics, gathered for 20 days of meetings at Uppsala, Sweden. The delegates came to work in sections which would produce position papers in the areas of (1) The Holy Spirit and the Catholicity of the Church, (2) Renewal in Mission, (3) World Economic and Social Development, (4) Towards Justice and Peace in International Affairs, (5) The Worship of God in a Secular Age, and (6) Towards a New Style of Living.

WHAT IS YOUR BIGGEST GRIPE ABOUT THE CHURCH? ?

WHAT ARE YOUR HIGHEST HOPES FOR THE CHURCH?

s too self-centered. Not enough treach.—*Jennie Colburn, 17, Los Angeles, Calif.*

s a white suburban enclave where minister says whatever people want to hear. It's more concerned th building buildings than building people.—*Sue Haas, 19, Cuya-ga Falls, Ohio.*

is selfish. The members devote either the time nor the money they capable of contributing.—*Paul Zelka, 16, Williamstown, Mass.*

doesn't relate to the things which important to me now! The par-church too often ignores or sugar-ats the issues and problems which afront us now. —*Susan Robinson, Goffstown, N. H.*

e older members of our church ck to ancient tradition and are ured to try something new.—*Joseph Filchner, Bath, Pa.*

e biggest gripe about my church me! I'm not really with it, but i still trying. I haven't given up. *Sherry Walker, 17, Bunker Hill, Va.*

st of all, the youth have hardly y voice in anything. Secondly, I n't think you can find an easier ce to seek out hypocrites than at church—fine people on Sundays, t look out on a weekday. That's en they show their true colors. *Scotty Thomas, 16, Rialto, Calif.*

I hope the church will someday soon be united. I'm sick of being told that Roman Catholics are no good, when I know quite a few really g r e a t ones.—*Debbie Yoder, 17, Shamokin, Pa.*

I want to see the day when, through Christian love, every man is allowed to develop all of his talents without the fear of others causing them to suppress him, as the whites have the Afro-Americans.—*Penny Duvall, 17, Richmond, Va.*

My hope is that the church will be updated in its teachings and music and that the church will come out of its walls and become a more active citizen in the community and the world.—*Jerry Todd, 18, Corval-lis, Ore.*

That the life-giving enthusiasm of the early Christians might again enter the church and fill it with meaning.—*Kevin Miller, 19, North Man-chester, Ind.*

That they can discover the deep interpersonal relationship with God that has changed my life and come to a place of honesty and sharing in their relationships with all peo-ples.—*Rebecca Baybrook, 16, Wai-mea, Hawaii*

To teach people to rely on their own intelligence, conscience, and love.—*Murray Sanborn, 19, Sanbor-ton, N. H.*

GRIPES

Its resistance to change.—*Neil Rettinger, 19, Bourbon, Ind.*

Unwillingness to listen to youth of the church and try some of their ideas, especially concerning worship services and sermons.—*Mary Esther Zook, 18, North Manchester, Ind.*

The youth of my church do not participate in youth events; this is not the way for us to become the new leaders of our church.—*Janet Hille, 18, Houston, Tex.*

It does not meet the needs of today's youth. Reading and studying the Bible is necessary, but it needs to be related in terms of the world today.—*Peggy Kovac, 17, Morgantown, W. Va.*

The people, both young and old, who fail to let the church accomplish its mission, who fail to fulfill the worship service, and who, instead, keep the church within four walls. These people often control the church because they have the most money. In this light, the church becomes little more than a hypocritical farce.—*Mary Krehbiel, 17, McPherson, Kan.*

The main gripe I have with my church is that too few of the adults are willing to move forward into new areas in Christian education or new ideas about the Christian faith. There are, however, a great many adults who are interested in the church of today and we do have a great program going here.—*Cindy Peck, 15, Los Alamos, N. M.*

HOPES

That it may *become* and always remain a fellowship of love—a place where people may go and honestly be honestly human. Where people can be people.—*Paul Kozelka, 16, Williamstown, Mass.*

Only that it continues.—*John Bailey, 17, Whitewater, Kan.*

I hope that the church makes God so real as to break the barrier between the secular work of the religious life, so that the two worlds become one as intended by God originally.—*Neil Rettinger, 19, Bourbon, Ind.*

That all the churches will unite one day.—*Bruce Christianson, 17, Granville, N. D.*

The church needs to be the center of life again. The key to this is if the people who are members becoming more active, taking a stand on controversial church issues, etc. There must be time for the church.—*Joy Clingman, 17, Jacksonville, Fla.*

Impossible hopes, I'm afraid. But I'm not really a pessimist, so I'll answer anyway. The church needs to adjust to serve the changing city and the changing society. It needs to strive to reach people of all socio-economic classes and to build bridges between the splintered fragments of society. If done locally, nationally, and world-wide, we would have a Utopia.—*Peggy Kovac, 17, Morgantown, W. Va.*



There were also young people at Uppsala. The 134 youth participants and 280 youth stewards arrived before the Assembly began—the youth participants for a pre-Assembly briefing and strategy meeting and the stewards to begin their work as house-keepers, office workers, and messengers. Youth participants and adult delegates alike, attended plenary sessions and section meetings, and the opportunity to participate in Bible study and experimental worship, viewed special exhibits of art and films, and wound up each day at Jub '68, the Cafe Chantant, or in evening sessions of conversation in the university dorms.

Many youth came to be informed . . . to listen, to observe, to learn

about the World Council of Churches and its concerns. Others came because they wanted to express *their* concerns to the delegates, to have some influence upon where the Church is going and what it will be doing in the years ahead.

You may not have been at Uppsala, but *youth* were. The issues there were those of justice, peace, and ecumenical action. If the Church is to move ahead on these concerns, then churchmen need to know about the Fourth Assembly. This issue of YOUTH, therefore, is an attempt to present from the point of view of the youth who were there, a perspective on the meetings at Uppsala, and on the world and the Church today.

—LAURA-JEAN MASHRICK



VISSEER 'T HOOFT

"The whole secret of the Christian faith is that it is man-centered because it is God-centered."



At this very moment there are many inside and outside our churches particularly among the younger generation, who have their deep doubts about the relevance of the ecumenical movement and turn away from with a sense of disappointment.

We hear it said that the ecumenical movement as it has developed over the last 40 or 50 years is unable to help the churches perform that mission which they should perform in the world of our time. The world requires radical renewal. But how can churches speak convincingly of radical renewal, if they are not radically renewed themselves? The world needs thorough transformation of its traditional structures, but do not the churches exemplify that traditional structures resist such transformation?

The world must become a responsible society, but are the churches themselves living as a responsible society in which full solidarity in service and mission is practiced and in which all members are able to bear their full share of responsibility for the common life?

There is a great tension between the vertical interpretation of the Gospel as essentially concerned with God's saving action in the life of individuals, and the horizontal interpretation of it as mainly concerned with human relationships in the world. A Christianity which has lost its vertical dimension has lost its salt, and is not only insipid in itself, but useless for the world, but a Christianity which would use the vertical preoccupation as a means to escape from its responsibility for and in the common life of man is a denial of the incarnation, of God's love for the world manifested in Christ.

It must become clear that church members who deny their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith.

Youth performs its historical mission of confronting us brutally with the question of the meaning of our common life. Can man live meaningfully in a great society in which production and consumption have become automatic forces and in which the astounding possibilities of technology are not brought under the control of a clear, common purpose, a purpose which has to do with a man as a person rather than man as a product and consumer? When young people all over the world ask searching questions about the ultimate meaning of life, the churches should prick up their ears. . . . and, if we have anything to say about the orientation of our life together, about the calling of men, about a truly responsible society, about the true priorities, this is the time to say it and to say it in such a clear, simple and direct way that youth also may prick up their ears.

"When Dr. Visser 't Hooft first became General Secretary, he was 38. The policymakers were much younger in those days." —Proffers



I think everyone knows that all children are sacred, and yet the Christian world, until today, victimizes all black children and destroys them because they are not white. One of the most important ways in which this is done is the way in which the history of black people, which means then the history of the Christian world, is taught. . . . Now, this is not called morality, this is not called faith, this has nothing to do with Christ. It has to do with power, and part of the dilemma of the Christian Church is the fact that it opted for power and betrayed its own first principles. The assumption on which the Christian Church is based, as I understand it, is that ALL men are the sons of God and that ALL men are free in the eyes of God and are victims of the commandment given to the Christian Church—"Love one another as I have loved you." And if that is so, the Church is in great danger not merely because the black people say it is but because people are always in great danger when they know what they should do, and refuse to act on what they know.

I am suggesting that the nature of the lies the Christian Church has always hopelessly told about (black people) are but a reflection of the lies the Christian Church has always helplessly told itself, to itself, about itself. I am saying that when a people are able to persuade themselves that another group or breed of men are less than men, they are making themselves less than men and have made it almost impossible for them, themselves, to confront reality, to deal with reality and to change it. If I deny what I know to be true, if I deny that that white child next to me is simply another child, and if I pretend that that child, because its color is white, deserves destruction, I have begun the destruction of my own personality and I am beginning the destruction of my own children.

The Christian Church still rules this world, it still has the power, if it will do it, to change the structure of South Africa. It has the power, if it will, to prevent the death of another Martin Luther King, Jr. It has the power, if it will, to force my government to cease dropping bombs in Southeast Asia. These are crimes committed in the name of the Christian Church, and no more than we absolved the Germans for saying, "I didn't know what it was about," "I knew of people having been taken away in the night, but it has nothing to do with me,"—no more can we be absolved. . . . When a structure, a State, or a Church or a country, becomes too expensive for the world to afford, when it is no longer responsive to the needs of the world, sooner or later, and quite apart from the will of any man, that structure is doomed. If the Christian faith does not recover its Lord and Savior Jesus Christ, then we will discover the meaning of what he meant when he said, "Insofar as you have done it unto the least of these, you have done it unto me."



JAMES BALDWIN

"If one believes in
the Prince of Peace
one must cease committing
crimes in the name of
the Prince of Peace."

"And so we protest—instead of setting to work to change things. . . ."
—Ivan Cheitwyna





MARGARET MEAD

"The young belong here—
this is their country . . .
we, over 40, are immigrants."

The youth revolt is a revolt about time and not about space. The other minorities that are trying to get into the act, demanding participation and a sharing in the world—the people who by caste or race have been excluded from the central affairs of the world—these are people, who, unless a change is made, would never get in. But youth, . . . ten years from now, will all belong to the establishment. They are rebelling now, because they say ten years is too far away, that what we have to teach them is no longer relevant. They demand a share in determining what they're going to learn, in opposition to the past when young people learned from their elders, and in turn, taught their juniors, and change was very slow.

Those of us over 40 are immigrants into the present age, and the young people, born since WW II, are the natives. They were born here, they live here; they understand the world they live in—a world in which there's always been the bomb, and therefore, a nuclear responsibility for the safety of the world—a world in which there's always been satellites—so that when they look up in the sky, they KNOW there are satellites up there. They've grown up with television, with the whole of human experiences from every part of the world simultaneously present in their lives, whereas the leadership groups in the past were brought up on books, or linear thinking, and on a tremendous dependence on the past beautifully expressed, rather than on the present broadly presented in the raw.

Now, with all these differences, there's a tremendous generation difference. We people over 40 can learn a great deal about the present day, we can learn what a computer does, we can learn to watch television. But, we're learning the way immigrants learned—the way that people who grew up in one country learn the language, the customs, the food, and the sounds of a new country—we'll always be educated strangers.

Now, educated strangers are exceedingly valuable. If we weren't here, the young people would think the world had always been built with television and computers, and jet planes. They would be as ignorant as those very isolated primitive people who believe everything that the European brings in at once, from a fountain pen to a plane, was invented at once. So, as immigrants, we have a commentary and a criticism to give.

Now, I'm advising the young people to take the major onus—because we know it's much easier for young people to learn languages. I am suggesting to them that the power is going to lie in the hands of the immigrants for quite a little while. Furthermore, a good many of the technical skills belong to the immigrants, and not to the natives. And, I am suggesting to them that they take the trouble to learn our language—the chances of our successfully learning theirs are not nearly as great.

Ecumenical equation:
American money + German theology
+ Dutch bureaucracy + Orthodox
color = WCC



We are still living when the great obligations of humanity stop short at the ocean, at the mountains, at the frontier, because of political reasons—they stop dead because at heart we still live the way the people in New Guinea live. There are 7000 villages in New Guinea and 7000 languages, and there used to be 7000 head-hunting expeditions. And if you say to a New Guinean: "But you mustn't go raiding in the next village," he says, "Why not, he speaks a different language,"—which is exactly what the French and Germans said in 1914. This feeling that the other is alien because he is not like us is still the fundamental basis of the attitude of the rich nations to the poor nations—they are different, they live on the other side of the world's tracks, and they are not our responsibility.

O.K. But is that good enough for Christians? Is this really our last answer to the challenge of our faith? If it is, we'd have to rewrite the whole of the Bible to fit in with our new Christianity in which we don't in fact have obligation to people unless they speak our language, have our color, belong to our culture, etc. etc. Fill in your own list. . . . We have a perfectly clear possibility of action—because one percent of our Gross National Product in taxation, for a start, is not more than one-third of our annual increase in wealth. Or, secondly, the re-negotiation of prices—would we be all that worse off if we paid five cents more on a cup of coffee? Hardly. And yet that might determine the possibility of African and Latin American countries having their development programs. Would we be worse off indeed if some of this vast, vast sum spent on arms . . . went from the works of destruction to the works of peace? No. There is no intellectual difficulty here. One just comes back again to the national difficulty—the fact that we cannot see.

. . . So, once again, we are not making things new—we are catching up with the fact that it is already new—and I swear that what God puts before us as Christians is to catch up with his creation. It is to find out how our moral response can equal the intellectual wonders of what is being done all around us.

. . . And unless we can go away from this Assembly with some answer to that question, indeed, we might just as well not have come. We might say, "Look, Lord, we are having a conference, look at us, we are crowded in, we're deep, we're very earnest, and we listen to incredibly long speeches, Lord, don't you think we're doing rather well?" But the Lord will say, "How about the widows and the orphans? How about the hungry? Go away." That's what he'll say because that's what he's said before. "Go away, and until you've done something about this incredible gift of creation that I've given you, until you've caught up with my ideas—keep away, because you are an abomination before me. You say, 'Lord, Lord,' and you do not the things that I say." That is the spirit in which we can possibly make something new, otherwise we haven't a chance.

BARBARA WARD

". . . it just means getting richer, slower, between Christmas and Easter. . . ."

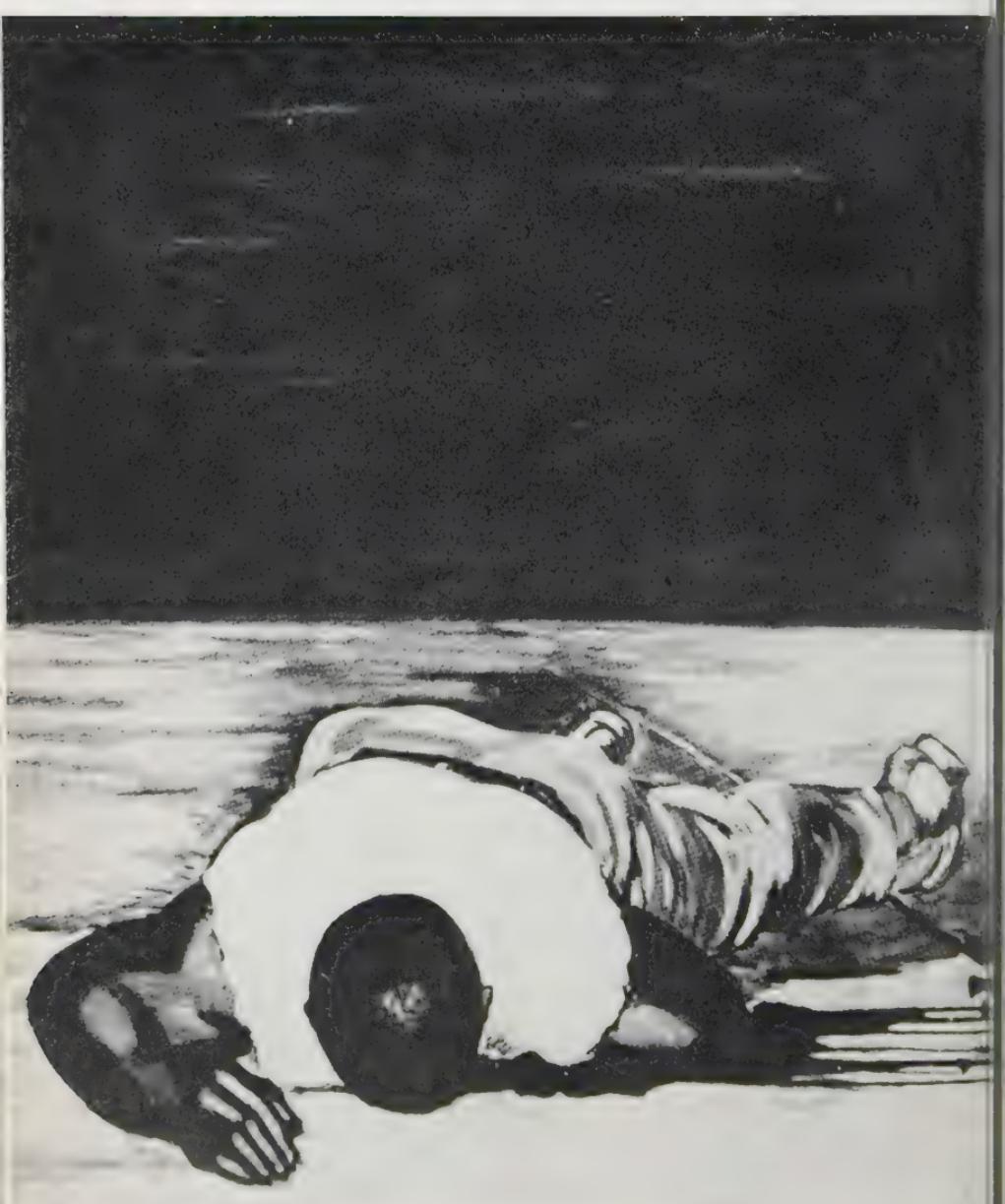


Photo by Laura-Jean Mashrick

but while the Uppsala thing goes on, the Vietnam war and race riots continue."—Stephen Rose



ART AT WAR FOR PEACE

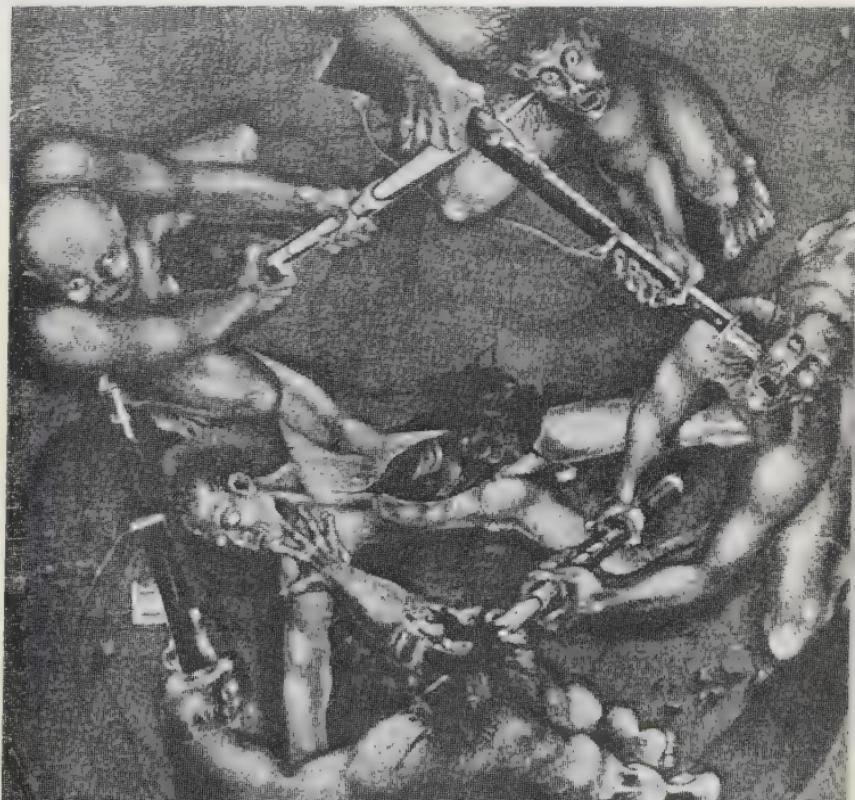


Your Brother's Blood

"Involved in the World" was the title of an exhibition of contemporary Swedish art, arranged for the Fourth Assembly, by VAR LOSEN, the cultural magazine of the Church of Sweden. It was hung in the dining rooms and halls of the central meeting place for delegates. The sponsors explained: "Looking at these pieces of art while having their meals, the participants are invited to share in the complexities of the world. This may not always be relaxing, but it is certainly meaningful in 1968."

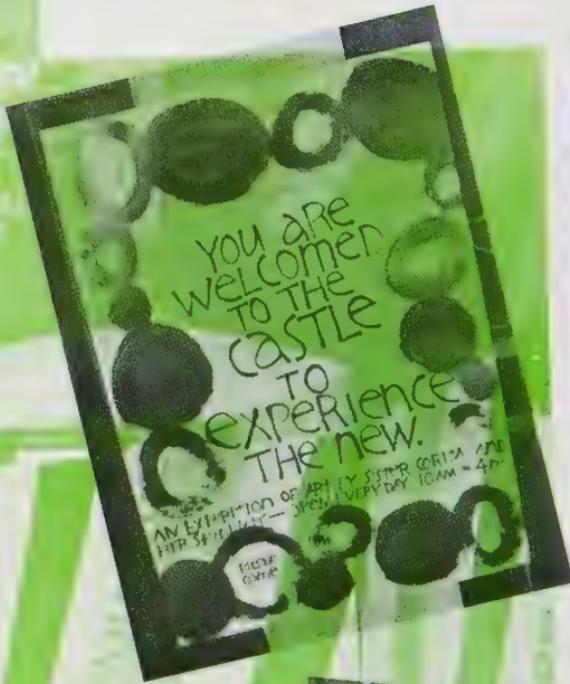


Super Power by
Hans Hamngren



From Picture 5 by Ulf Rahmberg

WITH LOVE AND JOY



PLAY
NICE
AND
DON'T
FIGHT

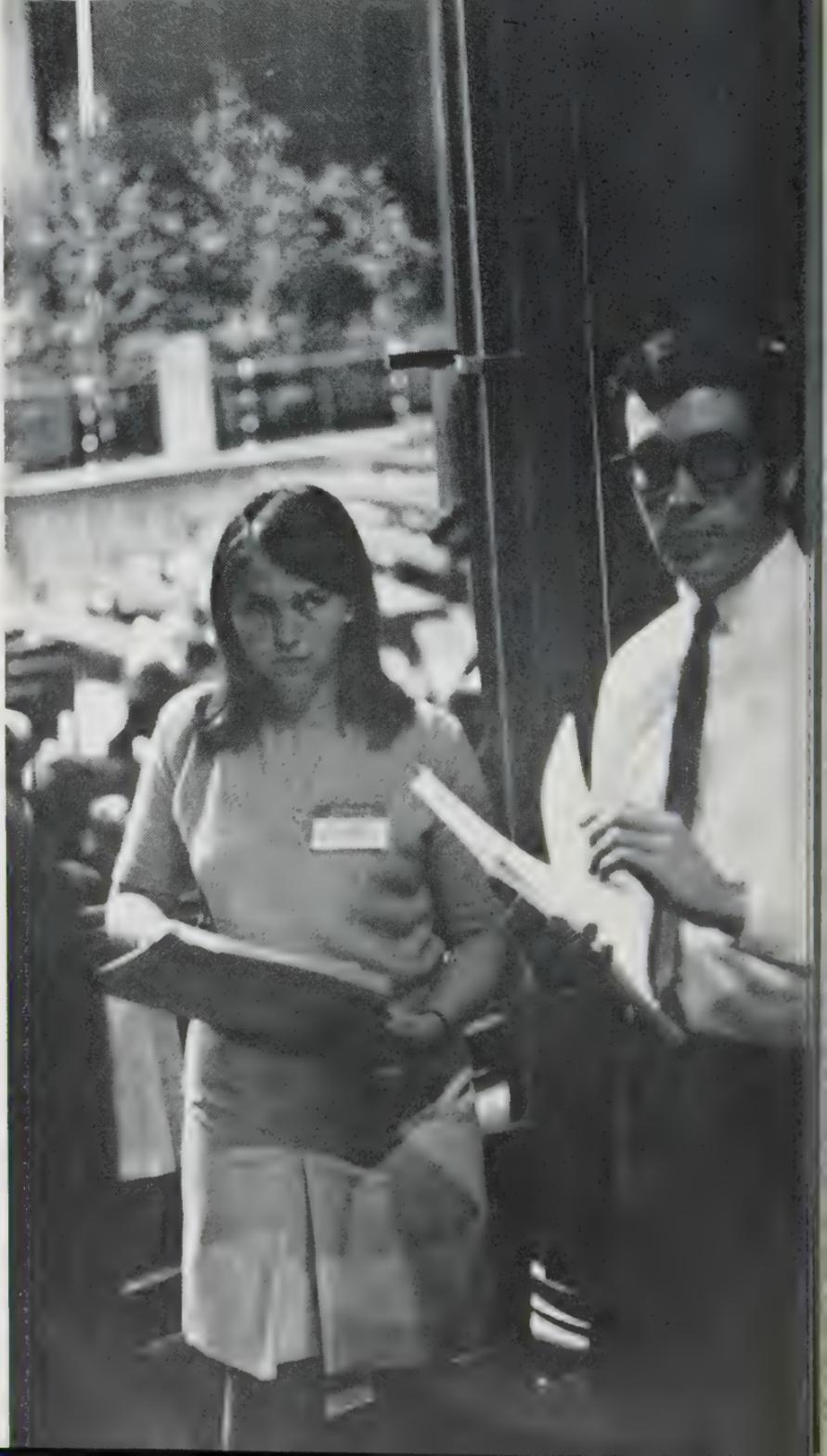
EVERYONE

Also at Uppsala was a display of pop art by Sister Mary Corita and her students from Immaculate Heart College in Los Angeles, Calif. Their theme was "Peace" and their 200 eight-sided panels spoke with joy and affirmation of this hope for our world.

HERE WE ARE, WAITING ON
THE EVE OF DESTRUCTION WITH ALL THE
ODDS AGAINST ANY OF US LIVING TO SEE
THE SUN RISE ONE DAY SOON.
YOU, DEAR READER - YOU ARE AMAZING GRACE.
YOU ARE A PRECIOUS JEWEL

ONLY YOU AND I CAN HELP THE SUN RISE EACH
MORNING IF WE DON'T, IT MAY DRENCH ITSELF OUT
IN SORROW
YOU - SPECIAL, MIRACULOUS UNREPEATABLE FRAGILE
FEARFUL TENDER, LOST, SPARKLING RUBY EMERALD
JEWEL, RAINBOW SPLENDOR PERSON. IT'S
UP TO YOU WOULD IT EMBARRASS YOU
VERY MUCH IF I WERE TO TELL
YOU THAT... I LOVE YOU?

LONG HOURS . LITTLE SLEEP A DAY IN THE LIFE OF BRIGITTE



"May I see your badge, please?
Thank You."

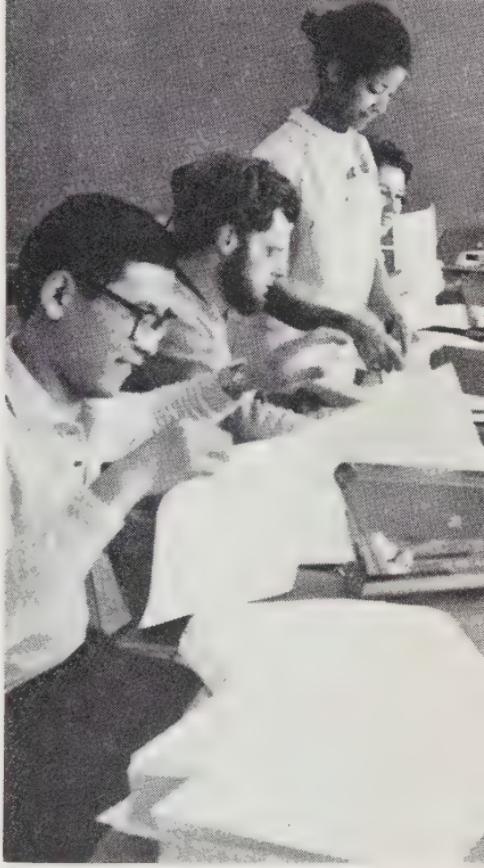
"Badge, please—"

Brigitte Cardier was at work at Uppsala, checking delegates as they arrived for a morning session in the University Hall. She—along with Mirja Metsola from Finland, Bandy Evans from Detroit, and 277 other young people from all over the world—was a steward at the World Council's Fourth Assembly.

Without the work of Brigitte, Bandy, Mirja, and the other young people who served as stewards, the assembly just couldn't have happened. Stewards manned typewriters, bicycles, microphones, and rooms—they cooked breakfasts, passed out manuscripts, mimeographed papers, and helped bewildered delegates make telephone calls.

As one of 80 "international" stewards at Uppsala, Brigitte served in the plenary sessions and committee meetings, distributing papers and speeches, seeing that delegates had translation head-sets or a microphone when they wished to speak, and acting as a messenger when one was needed.

Brigitte's family lives in a suburb of Paris near Versailles. Her father is a pastor of the Eglise Réformée de France. She had just taken her baccalaureate exams before coming to Uppsala and was looking forward to begin studying speech and hearing therapy in the fall with a joint course at the Sorbonne and the University of Medicine in Paris. Brigitte was one of five stewards from France who worked at the assembly, but this was not her first "international" experience. A year



While Brigitte worked as a steward on the floor of the Assembly, other stewards from all over the world were busy behind the scenes.



ago she was one of the International Christian Youth Exchange students who came to the United States for a year of study. She lived near San Jose, Calif., for that year and studied in a U.S. high school. Since returning to France, she has served on the Paris Committee of ICYE, and through this committee she learned of the need for stewards at the Fourth Assembly and decided to apply. She felt that her experience of having lived abroad and ability to speak another language were important factors in her being chosen to come to Uppsala.

For Brigitte, a typical day at Uppsala began around 7:30 a.m. with breakfast (cooked and served by one of the 200 young Scandinavians who worked as hostesses and stewards in the residence halls and manned information desks at the Assembly). She then took a bus, either to the main meeting place, Fyris Hall, or to the meeting place of the section or committee to which she was assigned, arriving there by 8:30 to 8:45 so as to be on hand to distribute translation head-sets or documents when the delegates and observers arrived at 9 a.m. The Assembly conducted its business in English, French, German, and Russian and simultaneous translation was available in these languages. All speeches and documents were mimeographed in English, French, and German. Like Brigitte, many stewards could speak two—or more—of the languages.

As delegates arrived Brigitte checked badges to make certain persons entering the hall were eligible to attend the session. Morning ses-

sions began with worship or Biblical study from 9 to 9:45. Then delegates settled into a working session from 9:45 to 12:45, with a half hour coffee break in mid-morning.

From Noon to 4 p.m. Brigitte was "free." But, free-time during the Assembly disappeared quickly for everyone, including the stewards. First, came lunch—often in the cafeteria at Fyris Hall for Brigitte. This was a favorite eating and meeting place for the stewards. Then, on good days, there might be time for a swim in the pool next to Fyris Hall, or some shopping or sight-seeing in Uppsala. On rainy afternoons, and there were many rainy afternoons, Brigitte often took the bus back to her room at Kamorgatan to wash some clothes, take a short nap, or just talk with friends. But by 4 p.m. she had to be back on duty for the afternoon session from 4:30 to 6. And, after supper the evening session from 8 to 10 would again find Brigitte distributing papers and checking badges.

But life at Uppsala didn't stop when the sessions ended. Both the Café Chantant and Club '68 offered a meeting place for all attending the Assembly to gather for conversation and some entertainment. Club '68, run by the Swedish Student Christian Movement also offered a program of commentary on the Assembly—"challenging" leading speakers and delegates to conversation on issues facing the Assembly and the world.

Or, if Brigitte decided just to head back to her room after the evening session, there were apt to be long sessions of conversation in

the dorm where the stewards lived. Stewards were paid 20 Swedish crowns a day during the three weeks of the Assembly, yet, in effect, they were volunteers since they paid their own transportation costs to and from the Assembly and had to buy their own lunch and dinner. (Twenty Swedish crowns in equal to \$4.00 in U.S. currency, and living costs in Sweden are comparable to those in the United States.) Many of the European stewards hitch-hiked to Uppsala.

What were Brigitte's reactions?

"Being a steward was harder than I thought it would be. But, we got used to having little sleep. Those of us assigned to the Assembly sessions were better off than those working in the dorms or the mimeograph rooms, for we got to meet and talk with the delegates and participants—people from all over the world. There was opportunity to speak any language you wanted to! As stewards, assigned to a particular section, it was difficult to follow what was happening in the Assembly as a whole. But, when they met in plenary sessions, we were where the decisions were being made. There were many different ideas expressed, and it was interesting to see where people did and did not agree."

"The delegates talked with us during coffee breaks—they asked about our work and where we were in school, but not about our opinions on what was happening. We got tired from all the work and the busy schedule, but we learned a lot.

"If I had the opportunity, I'd do it again!" ▼



Free time found Brigitte and some friends visiting the Castle overlooking Uppsala. Below, a Scandinavian steward helps an Orthodox delegate place a phone call.





AFRICA

John Karefa-Smart, Jr.
Editor-in-Chief

A MINORITY REPORT YOUTH VIEW THE ASSEMBLY

"First, the churches must unify themselves

The most important issue I feel facing the church today is the issue of the church influence. I think it's actually futile to discuss major issues in society with the limited possibilities which are open to the church. It's useless for the church to proclaim things if nothing can be done about them. But, I think something can be done about them. It will take a lot more thinking than I'm able to do at the moment, but I think the church should establish something like a denunciation certificate which Protestants, Catholics, and Orthodox could issue annually through the World Council denouncing actions or issues or governments which are pursuing policies the Church is against. This could influence public opinion to institute change. I think the public today is the second most powerful factor in society. First is the governing body—the state—and then comes the public.

I expected the Assembly to be facing the problems of ecumenicity—the coming together of the churches. But they seem to be here to discuss world problems. That's fine, but I think it's necessary first for the churches to unify themselves.

I was very surprised by how old some of the youth participants are. I'm the third youngest youth participant here. I don't think the youth have too much influence on the adult delegates. What is needed in this type of conference is not people of great learnedness and experience expressing what they think should happen, but a general sharing of the opinions of churchmen so, therefore, I think youth have as much right as anyone to express their views.

When you realize that churches radically opposed to the work of the World Council are not here, you can't say that the Assembly is a true representation of churches.

If I were eligible to come to the next Assembly I would come out of curiosity to see if it would be the same.

I came here as one of the eight Asian youth participants chosen by the East Asia Christian Council youth committee. The church in the Philippines has an influence on society through its members, but not particularly as an institution.

Here at the Assembly, I am in the section on "Worship in a Secular Age."

I think the matter of international justice is the most important issue facing the Assembly—if our faith is to be real, it should deal with problems like this. I expected the Assembly to be like other conferences—but my, well, disappointment, here is that I'm not sure we have the right people here to handle the questions before us. There's a great predominance of ministers here—and that's alright if we were discussing theological issues—but for questions like economics, justice, peace—we should have people from the secular world, competent in these fields, not necessarily Christian.

The youth participants should be able to express what they think is happening in the countries where they are. But, on the other hand, our attitudes would depend upon where we are from, economically and geographically, in our own countries. Each country has a gap between rich and poor and it would be interesting to find out among the youth participants how many belong to the upper bracket. I think the attitudes or positions we take depend in part on our economic status at home, and the kind of exposure we've had.

Europeans and Americans have taken over youth leadership—it's not entirely their fault, but if they are really eager to hear the Asian version or interpretation of things, they should go slower and take time to find out whether what they're saying is being interpreted correctly—to be sensitive.

I'd like to see us have a youth assembly back in the Philippines and talk about the issues which have been raised here. ▶

I'm not sure the right people are here

Pura Pia Calo / 31
United Church of Christ

PHILIPPINES





SWEDEN

Rev. Sven Tengstrom / 36
[from Cath. Dominican]

Why express your faith by serving men

Since I'm a Roman Catholic and belong to a non-member church, perhaps I should consider myself an outsider here, but I do feel so. I am just one of the other non-voting youth participants. I came because I am interested in ecumenical questions.

I am in section one—"The Holy Spirit and the Catholicity of the Church." I am very disappointed because so far we've been dealing too much with traditional confessional problems. They've been speaking a way which is alright for theologians, but which can't possibly be understood by others. So I think this Faith and Order section will be separated from the other concerns and that is very serious because it will seem that the Christian faith hasn't got much to say to people who are concerned with world problems. This splitting into faith-and-order problems and life-and-work problems is a serious challenge to the ecumenical movement.

Youth are not at all interested in theology—and the fault is that theology has isolated itself and concerned itself only with church problems. We need a secular theology—it would be the means of saving the Christian faith. Youth can help by saying what the Christian faith means to them and saying it sufficiently loudly and clearly that the traditional theologians can change their views. Youth are committed to world problems and human issues and their way of worship is very closely connected with those concerns. You find and express your faith by serving men.

There are disagreements among young participants. It is not just a matter of age. Youth differ, and so do adults. There is a danger among older people to emphasize the generation gap so that they may not have to consider seriously problems arising from youth. The great issue is the gap between the rich and the poor—separating not only countries, but also Christians.

I've always been interested in attending conferences where there are other young people. You get to know people, and I find that when we attempt to understand things, the more people you've met the more you have to think about. That's why I came.

I think the section meetings are very important. The delegates have the opportunity to voice opinions which represent the opinions of a large number of Christians. I'm in the section on International Justice, and the sub-section dealing with war and peace. They are saying the same things that we have been hearing for a long time. It's difficult; people from one part of the world cannot really understand, from reading newspapers, what is actually going on in other part of the world.

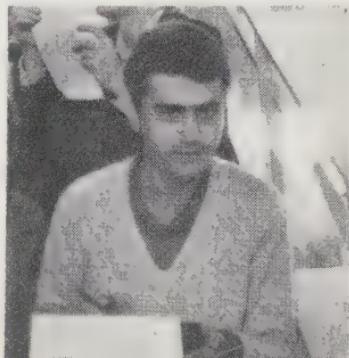
I'd like to see the World Council of Churches give youth movements greater support—give youth a voice and let the older people hear what they have to say. The tight schedule of the Assembly and the using and eating facilities here have made almost impossible for the youth participants to have contact with the delegates. Not all of the "youth" participants are young, but I really don't believe that there is such a sharp contrast between young and old. It's how you think—how you feel about a certain issue that decides whether you are young or old.

I think it would be most interesting to come back in three years and see whether we are still thinking the same way, and see what we've done since this Assembly. In many parts of the world, the ecumenical movement is just a name. They know the World Council of Churches exists, but they don't know what it does. I think there are many number of churches that are not educating their people to know what this is all about. What young people can do is to tell the people in the churches to know more about the ecumenical movement.

There isn't the problem, but how you look at issues

JORDAN

Suhail Aranki / 23
Anglican





BRAZIL

Carlos Weil / 16
Brazilian Church

"My ideas about the Church have changed

Youth in Brazil are not very active in church—it doesn't interest them, really. That's a problem—how to get the youth interested in the problems of the church.

I wanted to come to the Assembly because I want to listen and to learn. I think youth has great importance for the World Council and for the Church because youth can help change the situation by showing what needs to be done and showing how the church can get involved in the problems of the world and do something useful. There are differences in ages and backgrounds of the young participants—some have good theological foundations—but this doesn't make much difference.

The North American and European young participants have good intentions, and wouldn't want to accuse them of trying to take over the youth leadership, but they really don't know world problems as well as we—from "third world" countries—know them, because we have lived there. There is a difference when you live in a country where there are problems and when you just listen about the problems.

I think the most important issue here is what the church as a whole should do, each church individually—the problem of unity. When I think of unity, it's not liturgy, but the unity of action—how to help change the structures in which we live. The second most important issue is education, not just learning how to read and write, but religion, health—everything!

The importance of the Assembly is how the church can really help in our society today. The church can really do something. Before I came, I thought the church wasn't worthwhile—it was not doing anything useful in society. But I see now that it really can be helpful to do something. We have to study the problems and work toward the solutions.

Sanders / 20
can
ile, Ontario



A and
ANADA



e Garmony / 23
d Church of Christ
go, Ill.



Louise Yeghessian / 22
Armenian Orthodox
Southfield, Mich.



Jody Heinmuller / 20
Episcopalian
Easton, Md.

I never felt so embarrassed about being North American.

Sherye: Although we're designated "youth participants," our opinions and attitudes need not be identified with the fact of our being young people, because I don't think this is the criteria that should be used in judging what we are saying. What I am trying to say is that if we attribute actions and attitudes to our youthfulness, it can have either a positive or a negative value. I think it would be better to attribute it to our personality than to attribute it to the fact of our age. Personally, I don't feel that the pattern of my thinking is going to be altered once I pass the age of 30. I don't want to say that suddenly because I am no longer considered a "youth" that I am going to stop thinking.

Larry: I would hope that if it were found necessary at future assemblies, because of lack of youth representation among the voting delegates, to have a similar block of young people come as youth participants that it might be possible to identify us more with our own delegations by having us be seated with them, rather than separately as a block of youth. We wouldn't be able to vote, but we would have a better chance of being identified with the whole church rather than as a generation sitting off on its own.

Louise: I think the fact that we divide up into segments—"youth think this way—women think this way—the young married league thinks this way"—is one of the major problems of the Christian Church today. If we are one church we should be acting together and working together—I agree with Larry.

Jodie: But, we, as youth participants, can at least represent a non-

denominational group and by putting us in our delegations we don't have this power.

Larry: I have found that not all of the delegates are in this box of being ultraconservative. Rather, they are, as administrators, looking for a new way of operation—but no real new alternatives are being presented to them. If you do present them with such a proposal, they buy it. To see this on such a wide scale has made Uppsala a little different than what I expected.

Jodie: I hope I've begun to understand the WCC better. I didn't expect to solve the world's problems, but I did expect to see more action than I have. As youth participants we came very naive about basic problems, for example of why there could be no intercommunion between Orthodox and Protestants. This is the kind of thing you have to learn by being here—this kind of thing is really underneath everything. It takes a while to see that we have to keep smoothing things over instead of creating splits.

Louise: The question Jodie raised on inter-communion is certainly one that has troubled me very much as an Orthodox. It has been pointed out to me, though I still do not see all the rationale behind this, that inter-communion is an end for the Orthodox, rather than a beginning in the ecumenical movement. The analogy given to me was that the period before inter-communion is like engagement, and the inter-communion is actually the marriage.

Sherye: I was going to speak to the question of issues. I feel we should be concerning ourselves with three

very broad areas: justice, race, and world peace. My biggest frustration here is that these issues are not being addressed as realistically and openly as I feel they should be in depth. The action of other people is, to some extent, dependent on what goes on here and I think are falling far short of what could be doing.

Jodie: I was talking with Dr. Vis 't Hooft on the bus this morning, said the interesting thing is that in fact we are communing together by our very presence here. He said the problem is that in theory cannot relate theology with reality because this takes far more time than we have here. He suggested we smooth over the differences and maintain the World Council of Churches so that it can go on in committee work and with the more fundamental work that goes on between Assemblies to speak to the things that Sherye is talking about. I still feel, however, that this presents a rather hypocritical picture to the rest of the world.

Louise: I agree that it presents a hypocritical picture to the world, but it also points up to me the fact that a meeting like this is for the birds. It doesn't accomplish a blessed thing in terms of action. The work of the World Council is done in the small committees and conferences between these Assemblies. But, to me it is something just short of a miracle, that the Orthodox have come this far. Being on the inside, I know what a strong body the Orthodox Church is, and I know that for the Orthodox to have joined the World Council and

ave come along this far is something that must be maintained and am very glad for it. I can see the ifference that has come over the Orthodox world in the seven years since they joined the Council. I heard the comment this morning rom an Orthodox priest who said hat the patriarch in Constantinople even looking ahead to the time hen there will be women in the priesthood—and I just about dropped my teeth.

arry: Wearing a Canadian name ag you get mixed reactions from people. For some, particularly Europeans, it creates a little different reaction than if it said "USA"—whereas, some people from the third world, from developing countries, react to a Canadian exactly the same way they do to an American—you know, you're all the bad guys. ut the majority reaction is that we re recognized as something dis- nct from the U. S., and this has given me some hope as a Canadian.

Louise: Well, I never felt so embarrassed before about being a North American and being English-speaking. The paternalism or imperialism of the western world—of my own country—has been brought at to me time and again, and I feel—well, embarrassed is not strong enough a word. I am bothred by it to a great degree.

arry: I wasn't defensive about the Anglican Church before I came here, but I will become offensive after this Assembly because I realize we have as much advancing to do as the Orthodox. The Anglican church is unwilling to allow its tructures to be changed and to be

melted into an ecumenical kind of action. I see that primarily to be my role when I get back.

Sherye: I'm constantly reminded by people in my section that, with the phraseology we use in our reports, it's very important that we not hurt someone's feelings or use words that are too strong or that might bring out a negative reaction on the part of those who will ultimately read them. I'm beginning to feel strongly that in order for the church to be meaningful in terms of everyday existence, we've got to have a molding of the mind with the heart. We must all come to a point of action that is based on Christian faith and that includes a kind of total involvement. We've got to go the limit and keep going and not worry about hurting somebody's feelings. Sometimes this is what's necessary. Some people don't wake up until you throw water in their face.

Jodie: Speaking for the Episcopal Church in the U. S., I have great hope—we had two young *delegates* here. But I think the Church must question its own motives. It seems as if no one is willing to sacrifice for reconciliation. I honestly don't think that people are examining the true Christian faith and where it is and where it's going to be and why. In this way it is very static.

Louise: One bishop said to me, and he's impressed me as being very broadminded and open, "You know, I'm not very ecumenical-minded." And if he can be as open as he's been here these two weeks and still think he's not ecumenically minded, this is quite an achievement—and I look for a bright future. ▼

July
Uppsala, Sweden

FROM UPPSALA

REFLECTIONS ON UPPSALA



BY LAURA-JEAN MASHRICK

For youth at the Assembly, started on July 1st. And, it's been a long three weeks. Things were rather chaotic when youth participants from all over the world got together for their pre-Assembly sessions in Uppsala. The European youth were demanding change. They had come to Sweden from week-long orientation session in Berlin loaded for bear. The North American delegates, course, had also had an orientation session before Uppsala, but as one American phrased it: "While we were discussing renting bicycles, they were discussing politics." You thought the European delegations came with their own agenda, they weren't able to push it through the other youth challenged them along the way. Asian, African, and Latin American youth were quick to point out that the European and North American orientation sessions were just one more example of the rich nations' exploitation of the poor.

The youth participants also spent much time discussing what their role would be in the Assembly. While they feel frustrated that the Assembly (and the Church) is being run by "old" people, the young participants themselves are old by American standards. The problem, of course, is that the WCC defines "youth" as persons from 18-30. Therefore, the average age of young participants here I'd guess to be 30.

There was much talk, but little evidence, of Christian unity during the pre-Assembly—and someone remarked, "The body of Christ has cancer." I'm not sure about that, maybe it's only indigestion.

On July 4th, the Assembly got off to a regular start with its formal procession from the University to the Cathedral. The youth participants did not join the procession, but went to the Cathedral (in informal dress, as a protest against the pomp and circumstance of the formal procession) just before the procession started. They issued this statement: "We are anxious to participate in this Assembly to the fullest possible extent. This is difficult because we are not sent by our parent churches, but invited by the WCC, and, therefore, have no delegate status. We were not invited to participate in the procession to the Cathedral. The procession which will follow us will reveal one side of the Church. This is not the only, and, we would humbly suggest, the most useful side.

"We are making our way to worship AS WE ARE without the trappings of grandeur. By participating in the act of worship we recognize the value of it, but we cannot happily accept the structures which produce the subsequent procession."

When the Assembly was convened in business session, an adult delegate proposed that since one of the concerns of youth was their lack of voice in the Assembly, that two youths be allowed to sit as *ex officio* members of the Nominating Committee. The chair ruled this unconstitutional and there was turmoil on the floor. Then Dr. Kennedy of the Episcopal Church proposed that an official delegate of the Episcopal Church, who was under 25, be added to the Nominating Committee. This proposal was ac-

cepted. Another official "under-25" delegate was added later.

The youth participants petitioned their "segregation" not only from voting, but also from communication with adults informally, in so far as they were housed totally apart from the official delegates and were assigned to a different dining area.

On Sunday, July 7, it was raining in Uppsala. One result of the rain was to force the outside service planned for the morning to move inside the Cathedral. Large numbers of local people who might have participated, therefore, did not. That afternoon, there was a teach-in in the main hall of the University (it had been scheduled for the University steps). A group of Swedish youth and clergy had marched the 40 kilometers from Stockholm to protest the ineffectiveness of the WCC. Arriving in the rain, they were met by a large group of youth participants who had arranged for several of the top advisors and speakers at the Assembly to also be there. Dr. Blake greeted the demonstrators and received their petition.

The night before, the program had been on "Rich and Poor Nations" with England's Lady Jackson (Barbara Ward) and President Kaunda of Zambia speaking. Lady Jackson was dynamic! As she began to speak, she said, "You all have my address, so I won't bore you by reading it," and then spoke extemporaneously for 20 minutes, urging the delegates that Christians must organize to institute world economic changes so that the gap between developed and developing countries can be closed.

Half-way through the Assembly, a small group of youth participants and stewards met with some adult delegates. They spent most of the time discussing the generation-gap issue, not agreeing on whether this really was an issue. Then they moved on to discuss ways youth and adults with similar hopes for the church could work together.

It was a helpful session for the youth and adults there, but some of the press in the back of the room were none too complementary in their remarks to each other. It was obvious that they felt the youth *were* not radical, and *were* naive. One remarked, "You can go to Haight-Ashbury and talk with six hippies and in half an hour hear more theology and more liberal thought than you'll hear here in three weeks."

But, I find this criticism as unrealistic as the youth's distrust of the established church . . . or the established church's impatience with youth's impatience. Does anybody really listen seriously to anybody else—*really* seriously, not just waiting to have their say and thereby give the other person the real truth?

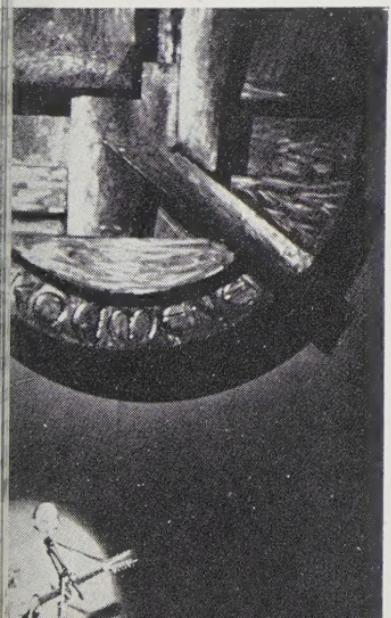
In general, people are tired . . . both because of the schedule and because of the way the meetings have been run—long speech after long speech. Communication was sometimes getting in the way of communication. I don't know where some people get their energy!

Youth had their say during a Plenary session this last week. Their statement of concern over the Assembly and the way it has been run was turned over to the Central Committee for prime consideration.

Two services brought the Assembly to a close. A special Youth Service began at Midnight on July 18—it combined music, readings, and participation of the congregation unusual ways (standing on the pews—touching one's neighbor). The formal service ended at 1:45 a.m., but most youth stayed all night for small group conversations and common meal. And some of the youth stayed all day today, the 19th until this evening's closing service.

They also worked through the day and obtained permission to stage a "demonstration" during the night's service. During a hymn in the middle of the service, they marched up the central aisle of the Cathedral, carrying signs on which were written phrases and statements from some of the section documents. A spokesman then asked the congregation to spend a moment in silence considering the placards, and dedicating themselves to work to implement them as they went home. The youth carrying the signs then stood at different points around the Cathedral until the benediction. On this note, the 1968 Assembly ended.

The issues have been clear—concern for justice, world peace and closing the gap between rich and poor (developing and developed) nations. Beneath this was the feeling that the laity (youth and adults) must have more of a voice in the decisions of the Church and churches—as well as an underlying concern for joint ecumenical action and a working together for unity within the Christian community and the world. . . . Now to see what does happen as delegates go home!!! ▼



GOD:

take fire and
burn away our
guilt and lying
hypocrisies.
take water and
wash away our
brothers' blood
which we have
caused to be shed.
take hot sunlight
and dry the tears
we have caused
to shed and heal
the wounded souls,
minds and bodies.
take love and root
it in our hearts so
grow, transforming
the dry desert of
our prejudices and
hatreds.
AMEN!!